

Amida And The Lord’s [Prayer](prayer.html)

By Rabbi Dr. [Joseph](joseph.html) ben Haggai



The following paper is an excerpt from a [letter](letters.html) that Rabbi Dr. [Joseph](joseph.html) ben Haggai received from [one](one.html) of his talmidim. In this paper, the Rabbi [teaches](teacher.html) us that the so called *Lord’s* [*prayer*](prayer.html) is a memory aid to remember the order of the blessings of the Amida (Shemoneh Esrei). This is the [*standing*](mashal.html)[*prayer*](prayer.html) that is the central part of all [Jewish](gen-jew.html) [prayer](prayer.html) services. With this introduction, let us look at the Rabbi’s [letter](letters.html):

Greetings my friend, the Rabbi! In continued pursuit of my short course on [Jesus](yeshua.html) that we’ve discussed I’ve come across another area that I need rabbinic advice. In Lutheran churches (and Catholic, Orthodox, and Anglican) the so-called “Lord’s [Prayer](prayer.html)” is very sacred. It is said at every service done and it is said privately and personally throughout the day by the more pious souls. Hence, it is a perfect [teaching](teacher.html) tool. I’ve encountered a rabbi who has told me that the “Lord’s [Prayer](prayer.html)” is “as [Jewish](gen-jew.html) a [prayer](prayer.html) [one](one.html) could find” and that if you could find a [Jew](gen-jew.html) who did not [know](daat.html) the words were attributed to [Jesus](yeshua.html), that it would certainly pass as a [Jewish](gen-jew.html) [prayer](prayer.html) with any [Jew](gen-jew.html).

This is absolutely true. I do not [know](daat.html) the [name](name.html) of the Rabbi, nor the Rabbi he has asked, but his answers is most accurate.

It seems there is some kind of link between the Amidah and the “Lord’s [Prayer](prayer.html).” Is it possible when [Jesus](yeshua.html) disciples asked him to [teach](teacher.html) them to [pray](prayer.html) that his response was an abbreviated version or shortened version of the Amidah? Can you give me some [insight](insights.html) (including scholarly, worthy of footnoting in a manuscript/lecture) as to the [Jewish](gen-jew.html) nature of the “Lord’s [Prayer](prayer.html).” I wish to show that the [prayer](prayer.html) [Jesus](yeshua.html) gave wasn’t some [new](new.html) thing he invented in Galilee while fishing with the boys. I wish to show the “Lord’s [Prayer](prayer.html)” shows how [Jewish](gen-jew.html) that [Jesus](yeshua.html) was.

Back sometime ago (tebeth2866), when in the lectionary we reached the so called Master’s [Prayer](prayer.html), or even better, an abbreviated version of the Amida, I wrote the following:

[**Midrash**](orallaw.html) **of Matityahu (Matthew) 6:9-13**

*9. After this manner therefore you must* [*pray*](prayer.html)*: Our Father Who sits in the* [*heavens*](heaven.html)*, May You and Your* [*Name*](name.html) *be hallowed (sanctified).*

*10. May Your government come. May Your will be done in the* [*heavens*](heaven.html) *and in the land.*

*11. Give us of Your bread from day to day.*

*12. And* [*forgive*](forgive.html) *us our* [*sins*](sin.html)*, as we* [*forgive*](forgive.html) *those that* [*sin*](sin.html) *against us.*

*13. And do not bring us into the* [*hand*](fourteen.html) *of testing, but watch over and guard us from all evil: For Yours is the government, and all the power, and all the glory, for ever, and ever. Amen!*

**Commentary**

This week in the [Midrash](orallaw.html) of Matityahu, the Master of Nazareth goes on to provide for us a summary of what is [known](daat.html) as the main and central [prayer](prayer.html) of a [Jewish](gen-jew.html) service: The Amida. He is not making a [new](new.html) [prayer](prayer.html) to substitute for the Amida, but rather he is indicating that our chief [prayer](prayer.html) [three](three.html) times a day should be the Amida – the [heart](body.html) of a [Jewish](gen-jew.html) [prayer](prayer.html) service.

Roughly, the full Amida, rendered into English reads as follows:

**Patriarchs**

1. Blessed art You, L-rd our G-d and G-d of our Patriarchs, G-d of [Abraham](avraham.html), G-d of [Isaac](isaac.html), and G-d of [Jacob](israelja.html). The great, mighty and [awesome](awesome.html) G-d, G-d Supreme Who extends loving kindness and is Master of all, Who remembers the gracious deeds of our forefathers, and Who will bring a Redeemer with love to their children’s children for His [name](name.html)’s sake. King, Helper, Savior, and Protector, blessed are You, L-rd, shield (Protector) of [Abraham](avraham.html).

**Power of G-d**

2. Your might is eternal, O L-rd, who revives the dead, powerful in saving, who makes the wind to blow and the rain to fall, who sustains the living with loving kindness, who revives the dead with great mercy, who supports the falling, heals the [sick](illness.html), frees the captive, and keeps faith with the dead; who is like You, Almighty, and who resembles You, O King who can bring death and give life.

**Holiness of G-d**

3. You are holy, and Your [name](name.html) is holy, and those who are holy shall praise You every day. Blessed art You, L-rd, the holy G-d.

**Discernment**

4. You grant [knowledge](knowledge.html) to man, and [teach](teacher.html) understanding to humans; from Your own self, favor us with [knowledge](knowledge.html), understanding, and wisdom. Blessed are You, L-rd, [giver](giver.html) of [knowledge](knowledge.html).

**Repentance - Returning**

5. Return us, our Father, to Your Torah, and draw us closer, our King, to Your worship, and bring us back before You in complete repentance. Blessed are You, L-rd, who [desires](needs.html) repentance.

[**Forgiveness**](forgive.html)

6. [Forgive](forgive.html) us, our Father, for we have sinned, pardon us, our King, for we have transgressed, for You are a pardoner and forgiver. Blessed are You, L-rd, gracious [One](one.html) who forgives abundantly.

[**Redemption**](redemption.html)

7. Look upon us in our suffering, and fight our struggles, [redeem](redemption.html) us speedily, for Your [name](name.html)’s sake, for You are a mighty Redeemer. Blessed are You, L-rd, Redeemer of Israel.

**Healing**

8. Heal us, O L-rd, and we shall be healed, [save](salvation.html) us and we shall be saved, for You are our glory. Send complete healing for our every [illness](ilness.html), for You, Divine King, are the faithful, merciful Physician. Blessed are You, L-rd, who heals the [sick](illness.html) of His people Israel.

**For bounty and prosperity**

9. Bless this year for us, O L-rd our G-d, and all its varied produce that it be for good; provide (dew and rain as a) blessing on the [face](body.html) of the earth, satisfy us with Your goodness, and bless this year like the good years. Blessed are You, L-rd, who blessed the years.

**Return of the** [**exiles**](galuyot.html)

10. Sound the great [shofar](shofar.html) (to proclaim) our [freedom](freedom.html), lift up a banner for the [ingathering](gather.html) of our [exiles](galuyot.html), and bring us together from the [four](four.html) corners of the earth. Blessed art You, L-rd, Who gathers together the dispersed of His people Israel.

**Justice**

11. Restore our judges as at [first](one.html), and our counselors as in the beginning, removing from us sorrow and sighing; rule over us, You alone, O L-rd, with kindness and mercy, and vindicate us in the judgment. Blessed are You, L-rd, King, who loves righteousness and judgment.

**Against slanderers and heretics**

12. For slanderers let there be no hope, and let all [wickedness](wicked.html) instantly perish. May all Your enemies be quickly cut off; and as for the malicious, swiftly uproot, break, cast down, and subdue quickly in our day. Blessed are You, L-rd, who breaks the power of His enemies and subdues the malicious.

**For the righteous**

13. On the righteous and the saintly, on the elders of Your people, the house of Israel, and on their surviving scholars, on the true proselyte and on ourselves, let Your [compassion](file:///D%3A%5CWord%5CPRAYER%5Cjonah.html) flow, O L-rd our G-d. Grant a good reward to all who sincerely trust in Your [name](name.html); place our lot with them forever and let us not be shamed, for in You do we trust. Blessed are You, L-rd, the support and security of the righteous.

**For** [**Yerushalayim**](city.html) **(**[**Jerusalem**](city.html)**)**

14. To [Jerusalem](city.html) Your [city](city.html), return with [compassion](file:///D%3A%5CWord%5CPRAYER%5Cjonah.html), and [dwell](dwelling.html) within it as You promised; rebuild it soon in our day, an everlasting structure; and speedily establish in its midst the throne of David. Blessed art You, L-rd, builder of [Jerusalem](city.html).

**Davidic (**[**Messiah**](mashiach.html)**’s) Reign**

15. The offspring of Your servant David, quickly cause to flourish, and lift up his power by Your deliverance; for Your deliverance do we constantly hope. Blessed are You, L-rd, Who makes the glory of deliverance to flourish.

**Acceptance of** [**prayer**](prayer.html)

16. Hear our voice, O L-rd our G-d, show [compassion](file:///D%3A%5CWord%5CPRAYER%5Cjonah.html) and mercy to us, accept our [prayers](prayer.html) with mercy and favor, for You are a God Who hears [prayers](prayer.html) and supplications.

**Restoration of the** [**Temple**](temple.html)

17. Favorably receive, O L-rd our G-d, Your people Israel and their [prayer](prayer.html), restore the worship to Your [Temple](temple.html) in Zion, receive with love and favor the offerings of Israel and their [prayer](prayer.html), and may the worship of Your people Israel always be favorably received by You, may our [eyes](body.html) behold Your return to Zion in mercy. Blessed art You, L-rd, Who restores His Divine Presence to Zion.

**Thanksgiving**

18. We give thanks unto You Who are the L-rd our Go-d and G-d of our [fathers](fathers.html) for all eternity. You are the strength of our lives, the shield of our deliverance. In every [generation](toldot.html), we shall thank You and declare Your praise for our lives that are entrusted in Your [hand](fourteen.html), and for our souls that are in Your care, and for Your miracles that are daily with us, and for Your wondrous deeds and goodness that occur at all times, evening, morning, and noon. You are the Benevolent [One](one.html), for Your mercies are never ended. The Compassionate [One](one.html), for Your deeds of kindness do not stop, always have we placed our hope in You. For all this, O our King, may Your [name](name.html) be always blessed and exalted forever and ever. All the living will forever thank You and praise Your [name](name.html) in truth, O G-d, our eternal [salvation](salvation.html) and help. blessed art You, L-rd, Whose [name](name.html) is goodness; it is pleasing to give thanks to You.

**For peace**

19. Establish peace, well-being, blessing, [grace](grace.html), loving kindness, and mercy upon us and upon all Israel, Your people for by the light of Your presence have You given us, O L-rd our God, a Torah of life, love of kindness, justice, blessing, [compassion](file:///D%3A%5CWord%5CPRAYER%5Cjonah.html), life, and peace, and it is good in Your sight to bless Your people Israel at all times and in every hour with Your peace. Blessed are You, L-rd, Who blessed His people Israel with peace.

=====

The [first](one.html) [three](three.html) blessings of praise appeal to G-d as the protector of our forefathers, and extol His powers and holiness. The blessings of petition ask for [six](six.html) personal [needs](needs.html): [knowledge](knowledge.html), repentance, [forgiveness](forgive.html), [redemption](redemption.html), health, and economic prosperity. They also plead for [six](six.html) [needs](needs.html) of the [Jewish](gen-jew.html) people: [ingathering](gather.html) of the [exiled](galuyot.html), restoration of justice, destruction of Israel’s enemies, reward for the righteous, restoration of [Jerusalem](city.html), and the [coming](coming.html) of the [Messiah](mashiach.html). The final supplication asks God to hear our [prayers](prayer.html). The closing [three](three.html) blessings [speak](mashal.html) of the hope of return to [Temple](temple.html) worship, thanksgiving to God, and a [prayer](prayer.html) for peace. In summary:

|  |  |
| --- | --- |
| **States of Master’s** [**Prayer**](prayer.html) **(Matthew 6:9-13)** | **Shemoneh Esrei** |
| 1. Worship (vs. 9)*Our Father Who sits in the* [*heavens*](heaven.html)*, May You and Your* [*Name*](name.html) *be hallowed (sanctified).*  | 1. G-d as the protector of the Forefathers2. G-d as the power that makes for [salvation](salvation.html)3. G-d as the source of holiness4. For [knowledge](knowledge.html) |
| 4. Repentance (vs. 12)*And* [*forgive*](forgive.html) *us our* [*sins*](sin.html)*, as we* [*forgive*](forgive.html) *those that* [*sin*](sin.html) *against us.* | 5. For the strength to repent6. For [forgiveness](forgive.html) |
| 3. Requests (vs. 11)*Give us of Your bread from day to day.*  | 7. For relief from affliction8. For healing9. For bounty and material prosperity10. For the [ingathering](gather.html) of the [exiles](galuyot.html) |
| 2. Restoration (vs. 10)*May Your government come. May Your will be done in the* [*heavens*](heaven.html) *and in the land.*   | 11. For the establishment of the reign of true justice14. For the rebuilding of [Jerusalem](city.html)15. For the [coming](coming.html) of the [Messiah](mashiach.html)16. For the acceptance of our [prayers](prayer.html)17. For the restoration of the [Sanctuary](mikdash.html) |
| 5. Protection for righteous (vs. 13a)*And do not bring us into the* [*hand*](fourteen.html) *of testing, but watch over and guard us from all evil:*   | 12. Against slanderers and heretics.13. For the support and protection of the righteous |
| 6. Thanksgiving (Praise) vs. 13b)*For Yours is the government, and all the power, and all the glory, for ever, and ever. Amen!* | 18. Gratitude as man’s response to G-d’s work in the [world](worlds.html)19. For peace |

*[The above table is a brief outline of the Amida and is in part taken from the book: “Back to the Sources: Reading the Classic* [*Jewish*](gen-jew.html) *Texts” by Barry W. Holtz, pg. 41, Simon & Schuster; Reprint edition, 1986. Please, also note that there are variations in the Amida for the morning, afternoon and evening services, as well as on Shabbats and* [*Festivals*](festivals.html)*.]*

**Justice # 11**

11. Restore our judges as at [first](one.html), and our counselors as in the beginning, removing from us sorrow and sighing; rule over us, You alone, [HaShem](hashem.html), with kindness and mercy, and vindicate us in the judgment. Blessed are You, [HaShem](hashem.html), King, who loves righteousness / generosity and judgment.

**Against slanderers and heretics # 12**

12. For slanderers let there be no hope, and let all [wickedness](wicked.html) / lawlessness instantly perish. May all Your enemies be quickly cut off; and as for the malicious, swiftly uproot, break, cast down, and subdue quickly in our day. Blessed are You, [HaShem](hashem.html), who breaks the power of His enemies and subdues the malicious.

**For the righteous/generous # 13**

13. On the righteous/generous and the saintly, on the elders of Your people, the house of Israel, and on their surviving scholars, on the true proselyte and on ourselves, let Your compassion flow, [HaShem](hashem.html) our G-d. Grant a good reward to all who sincerely trust in Your [Name](name.html); place our lot with them forever and let us not be shamed, for in You do we trust. Blessed are You, [HaShem](hashem.html), the support and security of the righteous / generous.

**For** [**Yerushalayim**](city.html) **(**[**Jerusalem**](city.html)**) # 14**

14. To [Jerusalem](city.html) Your [city](city.html), return with compassion, and [dwell](dwelling.html) within it as You promised; rebuild it soon in our day, an everlasting structure; and speedily establish in its midst the throne of David. Blessed are You, [HaShem](hashem.html), builder of [Jerusalem](city.html).

**Davidic (**[**Mashiach**](mashiach.html)**’s) Reign # 15**

15. The offspring of Your servant David, quickly cause to flourish, and lift up his power by Your deliverance; for Your deliverance do we constantly hope. Blessed are You, [HaShem](hashem.html), Who makes the glory of deliverance to flourish.

**Acceptance of** [**prayer**](prayer.html) **# 16**

16. Hear our voice, [HaShem](hashem.html) our G-d, show compassion and mercy to us, accept our [prayers](prayer.html) with mercy and favor, for You are a G-d Who hears [prayers](prayer.html) and supplications.

**Restoration of the** [**Temple**](temple.html) **# 17**

17. Favorably receive, [HaShem](hashem.html) our G-d, Your people [Israel](file:///D%3A%5CWord%5CPRAYER%5Cgen-jew.html) and their [prayer](prayer.html), restore the worship to Your [temple](temple.html) in Zion, receive with love and favor the offerings of Israel and their [prayer](prayer.html), and may the worship of Your people Israel always be favorably received by You, may our [eyes](body.html) behold Your return to Zion in mercy. Blessed are You, LORD, Who restores Hi Divine Presence to Zion.

That is, the reference to **the** [**prayers**](prayer.html) **of the saints** seems to be their [prayers](prayer.html) for the [coming](coming.html) of the Kingdom in the Amidah clauses 11-17, and which is an age-long [prayer](prayer.html) of the [Jewish](gen-jew.html) [Synagogue](synagog.html) that is now about to be answered:

That the Master’s [prayer](prayer.html) is a summary of the Amidah can be seen from the preceding verses in Matityahu (Matthew) 6:5-6, where we read:

*“5. At the* [*appointed time*](time.html) *you* [*pray*](prayer.html)*, do not raise your voice, and do not be like the mournful painted ones who love to* [*pray*](prayer.html) *the Amidah with lofty words in the* [*synagogue*](synagog.html) *and in the corner of the courtyards so that men might hear them and praise them. Amen, I tell you, they have already received their reward. 6. But when you* [*pray*](prayer.html) *the Amidah enwrap yourself in your* [*Talit*](file:///D%3A%5CWord%5CPRAYER%5Ctzitzith.html) *(*[*prayer*](prayer.html) *closet), and when no* [*one*](one.html) *can see your* [*face*](body.html)*,* [*pray*](prayer.html) *to your Father in* [*secret*](sod.html)*, and your Father who sees in* [*secret*](sod.html)*, will reward you openly.”*

The [first](one.html) [three](three.html) blessings of praise appeal to G-d as the protector of our forefathers, and extol His powers and holiness. The blessings of petition ask for [six](six.html) personal [needs](needs.html): [knowledge](knowledge.html), repentance, [forgiveness](forgive.html), [redemption](redemption.html), health and economic prosperity. They also plead for [six](six.html) [needs](needs.html) of the [Jewish](gen-jew.html) people: [ingathering](gather.html) of the [exiled](galuyot.html), restoration of justice, destruction of Israel's enemies, reward for the righteous, restoration of [Jerusalem](city.html), and the [coming](coming.html) of the [Messiah](mashiach.html). The final supplication asks God to hear our [prayers](prayer.html). The closing [three](three.html) blessings [speak](mashal.html) of the hope of return to [Temple](temple.html) worship, thanksgiving to God, and a [prayer](prayer.html) for peace. In summary:

As can be seen the Master’s Model [prayer](prayer.html) was not intended to be repeated verbatim as Christianity does but is given in the Midrashic style of literature as an obvious reference to the Amida.

It is this [prayer](prayer.html) then, of the Tsadiqim represented by the [twenty](twenty.html)-[four](four.html) Elders, that is about to have its complete fulfilment.

As can be seen, the Master’s Model [prayer](prayer.html) was not intended to be repeated verbatim as Christianity does but is given in the Midrashic style of literature as an obvious reference to the Amida, which is to be recited [standing](mashal.html) [three](three.html) times a day.

I have never made a trace to see if someone before me has discovered this, or has variants on what I see is the architecture of the Master’s [Prayer](prayer.html). I have also not seen any [Jewish](gen-jew.html) Book or Journal article dealing with the Master’s [Prayer](prayer.html) in this manner. The scheme described above is completely the product of my own understanding and he can quote me for it, as I have never come across any piece of [Jewish](gen-jew.html) literature relating the so called Master’s [Prayer](prayer.html) to the Amidah. As to Christian or Messianic literature on the subject, as I said I have never made a trace on this, as it sufficed for me to express my own understanding. If someone anticipated me on this, great! And if not, well here is a piece of my mind. Perhaps he who is more acquainted with Christian books and journals can do a trace and let me [know](daat.html) of the results on this. I would be very interested in reading whatever literature there is in Christianity or Messianics with regards to the relationship between the Amida and the so called Master’s [Prayer](prayer.html).

There is an interesting [Jewish](gen-jew.html) principle of Hermeneutics called “Sevarah” (see Rabbi Nathan T. Lopes Cardozo, in: **The Written and** [**Oral Torah**](orallaw.html)**: A Comprehensive Introduction**, pp. 123-131, 132, 136-137), which means “Logical Deduction.” In this principle [one](one.html) does not necessarily need to quote sources, although it is always nice if [one](one.html) knows to attribute the idea to the person [one](one.html) has heard it from. As far as I am concerned the words of our Master in the so called Master’s [Prayer](prayer.html) is a case of abbreviation of the Amida as per Sevarah. And this kind of argument I believe it is very hard to find fault with.

A further possibility is that the so called Master’s [Prayer](prayer.html) is an abbreviated Amidda which can be said in certain circumstances. Thus, Rabbi [Joseph](joseph.html) H. Hertz[[1]](#footnote-1) of blessed memory writes:

Since early times a briefer version of the Amidah has been [known](daat.html). [One](one.html) of Ben Syra’s hymns reads like such an abbreviation, and leading Rabbis of the [Mishna](orallaw.html) and [Talmud](orallaw.html) favoured the use of shortened forms of the [Eighteen](eighteen.html) Benedictions. These abbreviations, sometimes in verse, appeared down to the Middle Ages. [One](one.html) of them gained general recognition in the Liturgy, namely the ***Havinenu*** [prayer](prayer.html) ascribed to Mar Samuel, the renowned [Babylonian](bavel.html) [teacher](teacher.html) of the [third](three.html) century. In it, the [first](one.html) [three](three.html) of the BBenedictions of the Amidah are repeated in full, and so are the last [three](three.html); but the [thirteen](thirteen.html) “Petitions” are condensed into [one](one.html) paragraph. Each phrase skilfully represent [one](one.html) of the Petitions. The following is a recent paraphrase in verse:

Cause us O LORD to understand Your ways,

And fill our hearts with reverent [fear](fear.html), all our days.

[Forgive](forgive.html) us, we entreat You, each [sin](sin.html),

That [redemption](redemption.html) we may hope to win.

In Your merciful goodness pain and suffering allay,

And satisfy us with Your abundance we [pray](prayer.html).

With Your all-powerful and tremendous [hand](fourteen.html)

Our scattered ones [gather](gather.html) together to our own land.

Transgressors, O Mighty Being, judge You,

Sinners to Your just wrath will submissively bow,

When Your sacred [city](city.html) with joy we rebuild

And Your [Sanctuary](mikdash.html) with Your glorious presence be filled.

Then with a loud and exultant voice

Will the righteous, O God of Israel,, rejoice.

Let it be Your divine will speedily restore

The House of David, Your servant, as yore,

And may the light of the son of Jesse blaze

As in reverence Your hallowed [Name](name.html) we praise,

For You who hearkens to the voice of [Prayer](prayer.html),

Are blessed Your people, O LORD! Declare.

(J. F. Stern)

Still shorter forms of [Prayer](prayer.html) were prescribed for times and places of imminent danger to life. In such cases, neither the opening nor the closing Benedictions of the Amidah were recited. [One](one.html) of the best [known](daat.html) of these [prayers](prayer.html) is that of Rabbi Eliezer: “Let Your will be done in [Heaven](heaven.html) above; grant tranquillity of spirit to those that revence You below; and do that which is good in Your sight. Blessed are You O LORD, Who hears [prayer](prayer.html).” Another of these “short [prayers](prayer.html)” is: “O God, the [needs](needs.html) of Your people are many, their [knowledge](knowledge.html) slender. Give everyone of Your creatures his daily bread, and grant him his urgent [needs](needs.html). Blessed are You, O LORD, Who hears [prayer](prayer.html).”

Let me finish by quoting from the [Talmud](orallaw.html) regarding a shortened form of the Amida:

***Berachoth 29a*** *‘AN ABBREVIATED* [*EIGHTEEN*](eighteen.html)*’? Rab said: An abbreviated form of each blessing; Samuel said: Give us discernment, O LORD, to* [*know*](daat.html) *Your ways, and* [*circumcise*](circumcz.html) *our* [*heart*](body.html) *to* [*fear*](fear.html) *You, and* [*forgive*](forgive.html) *us so that we may be* [*redeemed*](redemption.html)*, and keep us far from our sufferings, and fatten us in the pastures of Your land, and* [*gather*](gather.html) *our dispersions from the* [*four*](four.html) *corners of the earth, and let them who err from Your prescriptions be punished,[[2]](#footnote-2) and lift up Your* [*hand*](fourteen.html) *against the* [*wicked*](wicked.html)*, and let the righteous/generous rejoice in the building of Your* [*city*](city.html) *and the establishment of the* [*Temple*](temple.html) *and in the exalting of the* [*horn*](shofar.html) *of David Your servant and the preparation of a light for the son of Jesse Your* [*Messiah*](mashiach.html)*; before we call may You answer; blessed are You, O LORD, who hearkens to* [*prayer*](prayer.html)*.*

I have never made a trace to see if someone before me has discovered this, or has variants on what I see is the architecture of the Master’s [Prayer](prayer.html). I have also not seen any [Jewish](gen-jew.html) Book or Journal article dealing with the Master’s [Prayer](prayer.html) in this manner. The scheme described above is completely the product of my own understanding and he can quote me for it, as I have never come across any piece of [Jewish](gen-jew.html) literature relating the so called Master’s [Prayer](prayer.html) to the Amidah. As to Christian or Messianic literature on the subject, as I said I have never made a trace on this, as it sufficed for me to express my own understanding. If someone anticipated me on this, great! And if not, well here is a piece of my mind. Perhaps he who is more acquainted with Christian books and journals can do a trace and let me [know](daat.html) of the results on this. I would be very interested in reading whatever literature there is in Christianity or Messianics with regards to the relationship between the Amida and the so called Master’s [Prayer](prayer.html).

There is an interesting [Jewish](gen-jew.html) principle of Hermeneutics called “Sevarah” (see Rabbi Nathan T. Lopes Cardozo, in: **The Written and** [**Oral Torah**](orallaw.html)**: A Comprehensive Introduction**, pp. 123-131, 132, 136-137), which means “Logical Deduction.” In this principle [one](one.html) does not necessarily need to quote sources, although it is always nice if [one](one.html) knows to attribute the idea to the person [one](one.html) has heard it from. As far as I am concerned the words of our Master in the so called Master’s [Prayer](prayer.html) is a case of abbreviation of the Amida as per Sevarah. And this kind of argument I believe it is very hard to find fault with.

a) As a general introduction:

**A Guide To** [**Jewish**](gen-jew.html)[**Prayer**](prayer.html)

By Rabbi Adon Steinsaltz

[New](new.html) York: Schocken Books

And:

**Blessed Are You: A Comprehensive Guide to** [**Jewish**](gen-jew.html)[**Prayer**](prayer.html)

By: Rabbi Jeffrey Cohen

North Vale, [New](new.html) Jersey: Jason Aronson, Inc.

ISBN 0876684657

b) A good commentary on the Amidah:

**The Art of** [**Jewish**](gen-jew.html)[**Prayer**](prayer.html)

By: Yitzchok Kirzner & Lisa Aiken

North Vale, [New](new.html) Jersey: Jason Aronson Inc.

ISBN 0876686528

c) On the Structure and mechanic of [Jewish](gen-jew.html) [Prayer](prayer.html):

**The Structure of the Siddur**

By: Stephen R. Schach

Northvale, [New](new.html) Jersey: Jason Aronson Inc.

ISBN 1568219741

d) Best [Jewish](gen-jew.html) [Prayer](prayer.html) Book for beginners:

**The Authorized Daily** [**Prayer**](prayer.html) **Book**

By: R. Dr. [Joseph](joseph.html) H. Hertz

[New](new.html) York: Bloch Publishing Co.

ISBN 0819700940

**\* \* \***

This [study](study.html) was written

by Rabbi Dr. [Joseph](joseph.html) ben Haggai.

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: gkilli@aol.com

Web page: <https://www.betemunah.org/>

(360) 918-2905

Return to [The WATCHMAN](https://www.betemunah.org/) home page

Send comments to Greg Killian at his email address: gkilli@aol.com

1. Hertz, J.H. (1975). *The Authorized Dayly Prayer Book*, New York: Bloch Publishing Company, pp. 159-160. [↑](#footnote-ref-1)
2. Rashi, following Halakoth Gedoloth emends, Let those who err in judgment, judge according to Your word. [↑](#footnote-ref-2)